but such as deny an eternal unmade mind, ruling over matter.— 8. The most compendious idea of God, an absolutely perfect being. That this includes not only conscious intellectuality and necessary existence, but also omni-eausality, omnipotence, and infinite power: and therefore God the sole principle of all, and cause of matter. The true notion of infinite power. Pagans acknowledged the Divine omnipotence. And that the Atheists supposed infinite power to be included in the idea of God, proved from Lucretius.—9. That absolute perfection implies something more than power and knowledge. A vaticination in men's minds of a higher good than either. That God is better than knowledge, according to Aristotle; and that there is morality in the nature of God, wherein his chief happiness consistcth. This borrowed from Plato, who makes the highest perfection, and supreme Deity, to be goodness itself, above knowledge and intellect. God, and the supreme good, according to the Scripture, love. God no soft or fond love, but an impartial law, and the measure of all things. That the Atheists supposed goodness also to be included in the idea of God. The idea of God more explicate and unfolded, a being absolutely perfect, infinitely good, wke> and powerful, necessarily existent; and not only the framor of the world, but also the cause of all things. —10. That this idea i>f God essentially includes unity or oneliness it* it; since there can be but one supreme, one cause of all things, one omnipotent, and one infinitely perfect. This unity or oneliness of the Deity supposed also by Epicurus and Lucfetius, who professedly denied a God, according to this idea.—11. The grand prejudice against the naturality of this idea of God, as it essentially includes unity and solitarkty^ from the Polytheism of all nations formerly, besides the Jews, and of all the wisest men and philosophers: from whence it is inferred, that this idea of God is but artificial, and owes its original to laws and institution. An inquiry to be made concerning the true sense of tho Pagan Polytheism. That the objectors take it for granted, that the Pagan Polytheists universally asserted many self-existent intellectual beings, and independent deities, as so many partial causes of the world.—12, First, the irrationality of this opinion, and its manifest repugnancy to the phenomena; which render it less probable to have been the belief of all the Pagan Polythetets.—13. Secondly, that no such thing at all appears, as that ever any intelligent Pagans asserted a multitude of tsteraal, unmade, independent deities. The Hesiodtan gods. The Valentinian *Mom.* Tho nearest approach made thereunto by the Manichean good and evil gods* This doctrine not generally asserted by the Greek philosophers, as Plutarch affirm-eth. Questioned whether the Persian evil demon, or Arimaniu.% were a self-existent principle, essentially evil. Aristotle's confutation and explosion of many principles, or independent deities. JL'austus the Manichean[T]s conceit, that the lews and Christians paganized, in the opinion of monarchy, with St. Austin's judgment, concerning